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ABSTRACT

Studies indicate that men and women utilize different moral orientations and leadership styles in their various leadership roles. The concept of moral orientation, or the way in which individuals respond to moral dilemmas, is important to the study of leadership because a leader's orientation shapes a person's values, behaviors, and leadership styles. Moral orientation takes two major forms: a justice/rights orientation and a care/connectedness orientation. The justice/rights orientation toward moral reasoning emphasizes the movement toward objectivity and universality as the ideal and requires that agents treat others fairly and avoid interfering with their rights. Individuals using the care/connectedness orientation weigh attachment and care as the primary basis for moral decisions; these agents are concerned with the needs of others and step forward into a situation to provide care. Leaders having a justice/rights orientation are sensitive to and fear being oppressed or oppressing others, while those having a care/connectedness orientation feel similarly about abandoning others or being abandoned. All leaders manifest behaviors in both orientations, but most people will respond more often out of one orientation than the other. The two orientations are gender-related but not gender specific, with more men found in the justice/rights orientation and more women in the care/connectedness orientation. (MAB)

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GENDER BASED TEAMBUILDING:

STRENGTHS MEN AND WOMEN BRING TO EFFECTIVE LEADERSHIP TEAMS

By

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Carolyn Desjardins is the Executive Director of The National Institute For Leadership Development, located at the Maricopa Community College District in Phoenix, AZ. The Institute, now in its 13th year, is a major training program nationally for women administrators and faculty in higher education. Currently, nearly 60 community college presidents have come out of this program. The Institute now also provides gender based team building workshops where men and women can, with a sense of humor, understand their differences and build better work teams.

Dr. Desjardins did post doctoral research at Harvard University that united Carol Gilligan's work on moral orientation with leadership styles of women and men college presidents. The results of that research is a basis of much of the training. Dr. Desjardins is a major national presenter and trainer in the areas of leadership, gender and team building. She has won many national awards and honorary doctorates.

Leadership and Gender Issues in Community Colleges

In the past, the most honored men were those who were the bravest hunters and warriors, and who were often physically sacrificed at an early age as a result of their occupations. The most honored women have been those who gave up their own identity to care for others. To seek connection with others by excluding one's self is a psychological sacrifice of self. Today, women and men are trying to build relationships, work teams, etc., where no one is sacrificed, either physically or psychologically. We are improving our efforts, but we are still a considerable distance from truly understanding each other and from treating women equally in many areas, including education.

There has been much national discussion in recent years concerning women's and men's leadership styles and any differences that may be influenced by gender. In the late '80's, the National Institute For Leadership Development was involved in post-doctoral research at Harvard University that included interviewing 36 women and 36 men who were community college presidents in order to determine leadership styles and competencies. The study consisted of one-on-one personal interviews using the interview technique developed by Carol Gilligan and Larry Kohlberg at Harvard University to determine moral orientation as well as the interview method developed by David McClelland, to determine competencies. The reason the concept of moral orientation is so important when studying leadership is that it is the manner in which people view their world and the manner in which they respond to moral dilemmas. This forms their concept of reality and becomes a major influence on their values, their behaviors, and therefore, their leadership styles. Moral orientation, or the way in which persons respond to moral dilemmas, has two major orientations: the justice/rights orientation and the care/connected orientation. Kohlberg, from his early research, first

defined morality as justice/fairness reasoning with an emphasis on the movement toward objectivity and universality as the ideal. Treating others fairly and not interfering with their rights are injunctions of this moral voice/orientation.

With this orientation, non-interference with the rights of others and stepping back from situations in an attempt to be objective and fair are the moral law. This orientation usually places relationships along a continuum of inequality-equality and values autonomy and reciprocity in interactions with others. (Kohlberg 1969) This voice is referred to as the justice/ rights orientation, and a majority of men are found here. In the past, leadership styles from this orientation have tended to be vertical, hierarchical, and traditional. Leaders are expected, by themselves and others, to be strong, decisive, and visionary. They are also expected to be objective and autonomous, honor rules and regulations, and ethically be concerned with justice & fairness. Issues are often seen and described as black and white, right or wrong. Reciprocity -- a trading of favors and support that maintains the larger system and provides a place to function with safety,power, and autonomy --is a major method of interacting. This support that occurs between male participants has its own value system, often separated from issues of competency and sometimes even ethics. This has led to numerous misunderstandings between women and men.

Gilligan further developed Kohlberg's research by studying people with real-life dilemmas who were asked to explain their moral thinking and consequent action. Because Gilligan's subjects happened to be a group of women considering abortion, she heard a "voice" that did not fit the patterns evidenced by the males in Kohlberg's study. This new voice or moral orientation, articulated by Gilligan, was a voice which values attachment and care as the primary basis for moral decisions. The moral injunction here is to be concerned with the needs of others

and to step forward into the situation to provide care. Now, years later, the results of many research projects have continued to place a majority of women in this orientation. This moral orientation places relationships along a continuum of attachment-detachment and values connectedness and nurturing interactions with others. This voice is referred to as the care/ connected moral orientation. (Gilligan 1982) Leadership styles from this moral orientation tend to be more horizontal, web-like, and inclusive. Connectedness is a major focus or concern. Women leaders are often criticized for not delegating as much as men do, but "delegating" by definition is a hierarchical or vertical concept rather than a horizontal one. Leadership styles here are concerned with inclusion, process, care/connection, communication, and a resistence to anything that could harm or break connections. Most issues are seen as grey rather than black or white. (Desjardins 1989)

Those in the justice/rights moral orientation are sensitive to and fear being oppressed or oppressing others while those in the care/connected moral orientation feel similarly about abandoning others or being abandoned.

In thinking about the two moral orientations, it is important to remember that all people have behaviors in both orientations. Most people, however, when presented with several moral dilemmas, will respond most often out of one orientation. It is also important to remember that the two orientations are gender-related but not gender-specific; women and men fall into both orientations, but more men are found in the justice/rights orientation and more women in the care/ connected orientation. A few people appear to incorporate both orientations more or less equally. It is difficult at this time to know the reasons for these gender related differences, but cultural factors in women's and men's development are certainly a major influence.

Reality and social understanding from these two perspectives imply different ways of viewing the world; thus, the importance of gaining both an awareness of and an understanding of each perspective cannot be overstated in any study of leadership. Gilligan's research may also lead to a more accurate understanding of the self and its motives as well as a better understanding of the interactions, both personal and professional - between persons, genders, and possibly races and cultures. Many of the misunderstandings that occur between genders could be better understood if Gilligan's theory regarding these orientations were better known. Several years ago, I sent a questionaire to several hundred female and male administrators in community colleges across the country. One of the questions asked was whether or not they had observed differences in leadership styles between women and men. Many men said that women could not make decisions; many women said that men made decisions without including enough people. Frequently, men said that women focused on process and neglected outcome, and women often said that men focused on outcome and ignored the process. Men saw issues as being black or white, and women tended to see most issues as grey. These are comments related directly to objective versus connected thinking of moral orientations. Both contribute to the whole reality but, most often, only half is seen or understood leading to undeserved criticism between men and women. I have put materials from Kohlberg, Gilligan, Belenky, et al, and my research into a chart for better understanding of these theories. (see following page)

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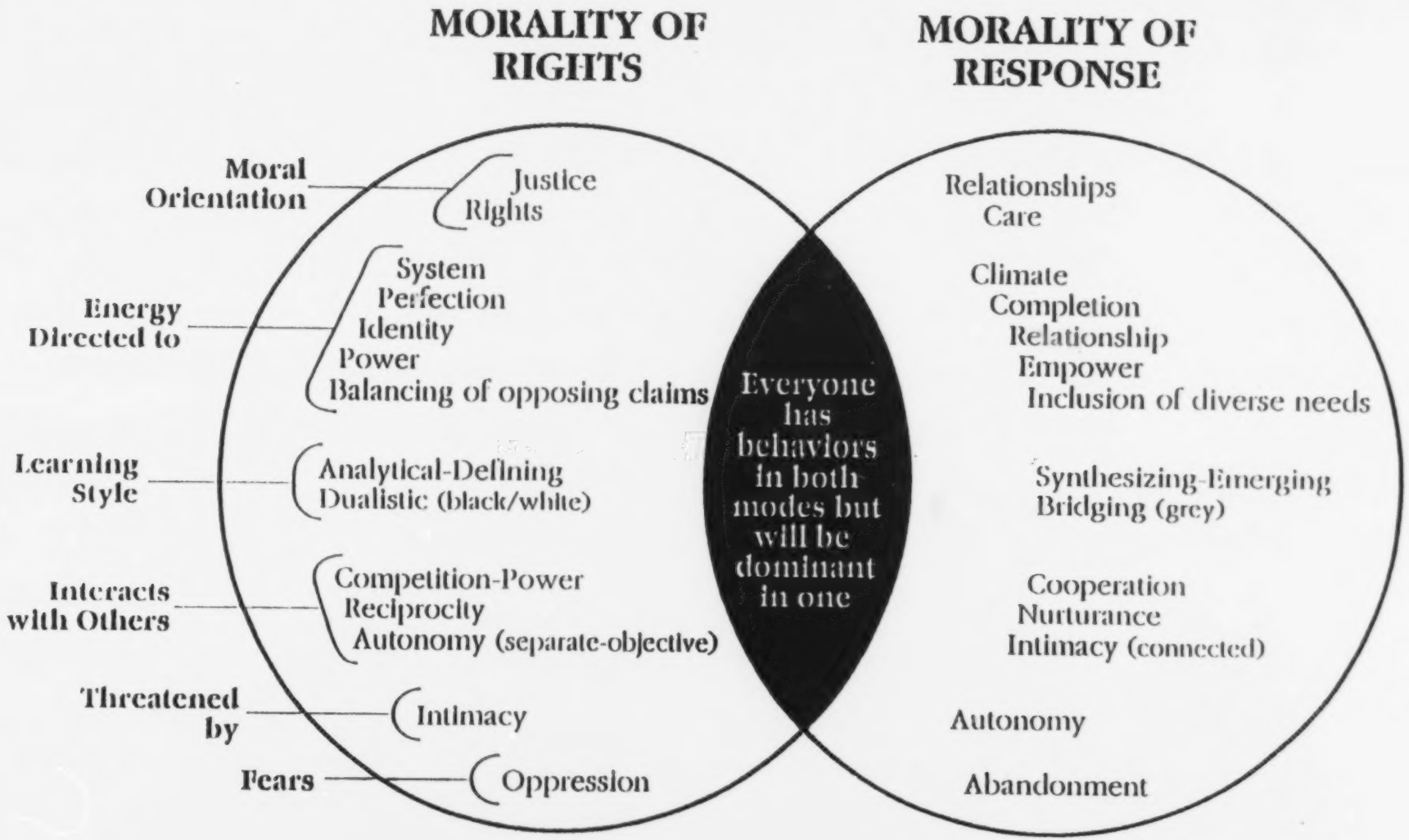

APPROACH TO MORAL LAWS:
Don't interfere with the rights of others

8

APPROACH TO MORAL LAWS:
Be concerned with the needs of others

9

In our study of the 72 community college presidents, we found the over all percentages as follows:

Gender	Care/Connecting Mode	Justice/Rights Mode	Combined Mode
Women	66%	17%	17%
Men	28%	50%	22%

The overall results were less gender-related. Of the three CEOs who exhibited the most care indicators, two were men and one was a woman. The same was true for the justice/rights orientation. Another interesting finding was that a majority of the CEOs, male or female, who exhibited a majority of the determined competencies, tended to be in the connected orientation or in the combined orientation, leading the researchers to theorize that a caring orientation may be more typical of leadership in higher education.

The following are some typical statements from the men and women presidents in our study reflecting moral orientation in leadership:

Justice/Rights

"My role is to make sure that rules, regulations, and procedures are sound and fair."

"Control is very important to a leader."

"It's a leader's reponsibility to see things first, to see further and to be able to put those things together so his friends and his organization can be properly positioned for the future."

"As president, you have to really watch your ego because of the power that you have. If people don't do what you want them to do you could punish them. Of course, you would never want to do that, so you have to watch your ego."

Care/Connected

"Leadership is helping people to develop and to feel better about themselves."

"Decision-making can involve emotions such as love and caring."

"Leadership is the cultivation of followership."

"Leadership lets you take the rocks off of other people's heads."

"I see the whole college being like a lake, with all of the small particles making up the whole. It's a flat lake, there is no place for anyone to fall. However, if stagnation occurs any place in the lake, all of the water must move to clear it up or it will affect all of the water."

Some interesting research in the gender socialization area has been done by Janet Chafetz at th University of Houston. She found that at adolescence, boys and girls are directly and indirectly tol what they are to become as adults. She says that boys are given "obligation" statements. These are statements to the effect that boys must develop skills to have a job so that they can, as an adult male, fulfill their "obligation" to support and care for a family. Adolescent girls, on the other hand, are given "proscription" statements. They are told that the most improtant thing for them to do is to get married. To accomplish that, they must not be too strong, too smart, too independent, too "anything" that will not attract a mate. The definition of self for men becomes what he does (job). The definition of self for women becomes relationship.

This type of socialization forces men to feel a need to be in charge, to solve problems, to make decisions (even when they may not have enough data), to have answers to everything (even when they may not know the answer). This socialization causes women to not trust their own knowledge or competency, to need approval, especially from men, to feel needed.

For Department or Division Chairs of both sexes, understanding gender differences can strengthen their leadership styles. While most men will want a strong Chair who makes quick decisions and stands up strongly for their needs, women will want a leader who includes them in decision-making and takes people's feeling into account. They will want to feel a part of the team. A good Chair, knowing these needs and expectations, can balance their responses to have both women and men feel included.

For both genders, our separate journeys have led to misunderstandings, distrust, and lonliness. Yet, we need each other now more than we ever have, to work together to solve the many problems confronting our students, our colleges, our society, and our planet. It is comforting and exciting to see positive changes occurring in both leadership styles and in our work relationships. Hopefully, as women and men, we can come to honor both maleness and femaleness within ourselves and between ourselves. The possibilities for change are exciting.

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